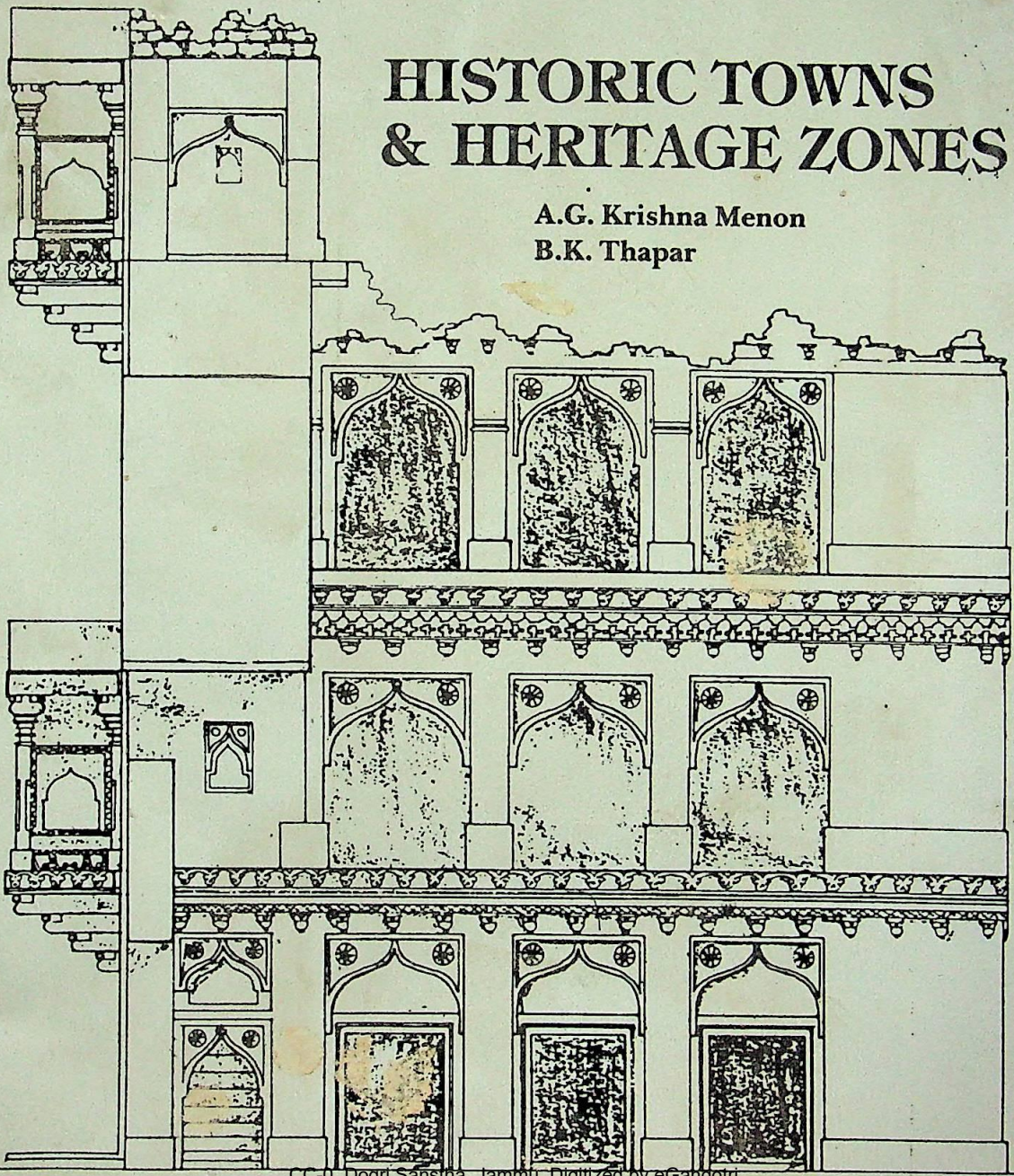
Conservation of
Immovable Property – 3

HISTORIC TOWNS & HERITAGE ZONES

A.G. Krishna Menon
B.K. Thapar



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INTACH

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A.G. Krishna Menon

Conservation of Historic Towns in India

The need to preserve our cultural property arises not merely to provide evidence of our historic past, but in order to forge a concrete linkage between the past and the present in the public memory. Customarily such property is divided under two heads: moveable and immoveable. Our concern here is with the latter.

Specifications for the preservation of cultural property vary from country to country depending upon the nature of their historic past and the changes caused by development and modernisation. In India, unlike the west, we still have such an abundance of our past in our midst, that we are referred to as a traditional society. The emerging issue in this context is the attitudes that we will develop to determine the value that tradition and our cultural heritage will have for our future. This emphasises the need to develop an ethics of conservation in the development of our society.

Several international charters and resolutions exist for the purpose of dealing with cultural heritage. Some countries have well established principles of conservation. The Italians have been consciously practising it for 2,000 years; Japan regularly rebuilds its wooden temples; in Britain the principles enunciated by William Morris have become a model for much of the western world, and conservation there plays a statutory role in the planning of their environment. Other countries have policies for rebuilding old monuments, often with exemplary fidelity, to *recreate* rather than merely *preserve* available evidences of the past.

The specificity of the Indian context is often lost in our search for cross-cultural references and attempting to conform to an international model. India has the oldest *continuous* civilization in the world and the evidences of our past evoke not only wonder at the achievements of our ancestors but

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empathy and emotional involvement as well. At the same time, ours is a diverse culture of several religions, historical antecedents and aspirations, all coexisting in discrete geographical regions. Under the circumstances, what one policy can suffice? Almost every one of the over 3,000 cities and towns in India displays this bewildering diversity in their characteristics, and therefore has potential for conservation. The past is truly a living presence in India, and the first problem, therefore, is one of diversity and the strong emotions the past evokes in our people.

India has over 100 years of formal archaeological protection experience, but the Archeological Acts protect buildings and groups of buildings which require their isolation from us in order to be 'protected'. While this may be valid for buildings of the highest importance, it cannot be advocated for the majority of the extant monuments of our cultural heritage, which continue to be in use, and, indeed, derive meaning from such use. The second problem therefore, involves recognising the importance of the role and activities of the people, along with the objects. Hence, conservation has a political meaning in the contemporary phase of our development.

We must also recognise the forces of rapid change that are demographically, economically and socially transforming our society. This results in the need to exercise choice in the protection of our cultural heritage. The debate invariably polarises into the question of development versus conservation, where conservation is considered synonymous with resistance to change. Thus the third problem is the burden of being anti-progress.

The dimensions of the problem are further exacerbated as the needs of conservation are evaluated in conditions of genuine scarcity of both material and professional resources. Even if we had the will and knew the way, we often do not have the means to actualise our intentions. The fourth problem therefore, is one of lack of resources.

Broadly speaking, these four problems define the specificities of the Indian context. Our concern must go beyond the individual building or groups of buildings, and embrace cities and the imperatives of economic development. We have to recognise the continuities of our craft skills, the use of local materials, the cultural geography of our spatial configurations, and the plant and animal life that are part of the total environment. Therefore, protection implies not only safeguarding the objects and lifestyles that constitute our heritage, but conserving the very environment, natural and man-made, that confers meaning and significance to the property. Implicit in this is the concept of the historic area or heritage zone.

Our cities consist of three distinct entities: the historic town, the newly planned development and the unplanned, informal development. While

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there is an emerging consiousness recognsing the existence of historic towns and the informal sector in the planning of our cities, the dominant education policy and urban planning practice is predominantly concerned with Master Planning new development. Existing Town and Country Planning Acts do, however, provide for Special Area developments, which could, if sensitively applied, meet the specific needs of historic areas and also recognise the imperatives of the informal sector. But such a step is seldom undertaken, leading to the deterioration of historic towns and greater disparity between planned and unplanned areas. A conservation-oriented approach to urban planning as opposed to one that is solely development-oriented, would largely redress this anomaly. In this context the study of historic towns and the identification of heritage zones assumes great importance.

The study of historic towns will require the inputs of a multi-disciplinary team consisting of an archaeologist, anthropologist, sociologist and a team of architects and urban planners. They would be required to do the following tasks:

1.a. Identificatioin and definition of significance. This will require the listing and grading of monuments, analysing the activity patterns and their spatial ecology.

b. Definition of the perimeters of the protected zone. This will emerge as concentric zones of diminishing influence or significance.

c. Specification of protection of the monuments, spaces and activities within the zone.

2.a. Specification of the instrumentalities needed for effecting protection. These will include, *inter-alia*, issues relating to skills, materials, finances and legal aspects of the case.

b. Strategies and phasing including alternatives and other options to meet contingencies; the objective would be to control and guide development rather than inhibit or forestall it.

3. The people affected by the decision should be involved in the entire decision-making process. Conservation of historic towns is invariably a socio-political issue and it cannot be considered a mere technocratic exercise—a 'them' and 'us' situation characterising the practice of urban planning in India.

4. Consideration of long-term maintenance and evolution as an essential feature of the exercise.

In management terms, the implementation strategy should recognise the need for negotiated decision-making rather than adherence to a purely

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technocratic and positivist approach. The right course of action in dealing with historic cities should be a matter of choice and not of fact. This necessitates a more activist-oriented approach in the conservation of historic cities and highlights the role of voluntary agencies in tackling these problems.

Voluntary agencies are able to bridge the gap between the theory and practice of conservation planning. The planning methodology in India is by no means satisfactory, but the study of historic towns brings to the fore an interesting paradox in the search for improvements, which is, that attempts at more comprehensive surveys and studies to produce better plans only contribute to increasing the gap between the planners and the planned. The purpose of the planning exercise is not merely to further illuminate the nature of society—which is what the concerns in the direction of improvement to planning methodology does—but to take as the frame of reference the problems of planning practice. The issue is not 'problem solving', though it may very well be the foundation on which we build.

It has been said that the argumentative faculty is the evolutionary achievement of human beings as a social animal, and therefore, negotiations should form a part of decision-making. The planning exercise should establish the control parameters—the boundary conditions for negotiations—and these should vary in a sliding scale within the concentric zones defining the heritage zones of the historic city. These parameters, from this point of view, do not embody 'higher wisdom', but are only aids for improving decision-making by putting them in a wider context. By themselves they lack specificity as regards substantive and political issues and therefore, should not be made for the *a priori* objective that they be followed. They should be made for helping an ongoing stream of operational decisions.

It follows, therefore, that if plans for the conservation of heritage zones of historic cities are not to be considered as blueprints for construction, then deviations from these plans—an issue that consumes a vast amount of the planner's and administrator's energy and time—need not necessarily be problems but merely more satisfying improvements to the plan. Ideally, of course, the need to plan the conservation of historic towns should become unnecessary once the ethics of conservation, referred to earlier, become more widespread and accepted.

To reiterate, the above observations are not meant to diminish the need for planning or gathering of relevant data in formulating conservation proposals for historic towns, they only emphasise the equally important need for an implementation strategy derived from the specificities of our situation rather than from international norms of practice. In fact, even in the west the need is being articulated for a radical change in perspective, a reversal

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of the ideology of planning as a scientific and technocratic function, to planning as a decision-making activity. In India, the role of voluntary agencies like INTACH becomes critical for this transference of planning ideology. It will be the key to the conservation of our historic cities and the preservation of a large part of our man-made cultural heritage.

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B.K. Thapar

Conservation of Architectural Heritage: Philosophy and General Principles

The significance of architectural heritage and the desirability of conserving it are now more readily recognized, due largely to increasing public concern in favour of preserving and enhancing the familiar local scene. If we are to maintain or create surroundings which enable individuals to locate their identity and derive security, despite abrupt and rapid social changes, historic continuity must be preserved in the environment.

Architectural heritage includes not only individual buildings of exceptional quality and their surroundings, or groups of buildings constituting an entity by virtue of the coherence of their architectural style, but also all areas of towns and villages which have a historic or cultural interest. Unless, therefore, a policy of protection and integrated conservation is urgently formulated, we shall soon find, to our dismay, that we have lost much of our heritage of buildings and sites which indeed form the traditional environment. As such, protection is needed today for historic towns and old quarters of cities and towns, reflecting traditional character, most of which admittedly are in a state of flux and undergoing change—physical, social and economic.

Architectural conservation should not be viewed as a marginal issue or an isolated phenomenon in the urban scene or townscape but as a major objective of town and country planning. Suitable provisions must, therefore, be made by local planning authorities to counter the known threats to the traditional character of the historic areas from various development schemes, including incongruous new construction, excessive traffic, etc., as also pressures which could create such threats in the future.

The setting or neighbourhood of a building of special architectural or historic interest is often an essential feature of its character. Before under-

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taking any new development in areas where historic buildings are located, it should be incumbent upon the planning authority to consider the effects which the proposed development may cause to such buildings, including their environment. In the same context it must be realized that many attractive streets in our cities owe their character not so much to buildings of individual merit but to the harmony produced by a whole range or complex of buildings.

Conservation is the action taken to prevent decay and, as such, embraces all acts that prolong the life of cultural property. The ethics of conservation should allow the maximum amount of existing material to be retained. Any intervention, therefore, has to be harmonious in colour, tone, texture, form and scale. At the same time, it should be identifiable from the original so that it does not falsify archaeological or historical evidence. Conservation involves the following stages: (*i*) prevention of deterioration; (*ii*) preservation of the structural fabric; (*iii*) consolidation of the structural fabric; (*iv*) restoration; and (*v*) rehabilitation.

The first three stages are self-explanatory. Nevertheless, the *prevention of deterioration* would involve investigation of the causes of decay and deterioration, not only to a particular building but to the environment and the neighbourhood as a whole. Its extent and scope may also include certain effective and preventive legislation to be enacted. The term *preservation* on the other hand deals directly with cultural property. Its objective is to maintain the building proper in a permanent state of preservation. The terms *restoration* and *rehabilitation*, however, need some elaboration.

The object of *restoration* is to revive the original character and, as such, should be based on respect for original material, original design and authentic documented evidence. Restoration must be governed directly by respect for the aesthetic, historical and physical integrity of the building. It is warranted essentially by (*a*) the need for affording stability to the fabric of the building, and (*b*) the need, perhaps more importantly, to retain, for the next generation, the essential architectural features. Mechanical repetition with mathematical precision of any item, particularly the decorative features, is to be discouraged. When carried too far, restoration can devalue the message which a historical environment seeks to convey.

Rehabilitation and reuse is a process of returning a historic building or a historic quarter to a state of utility; in other words, putting the buildings concerned to use. It may not, however, be feasible in all cases, especially in respect of religious buildings where religious practices have been discontinued for long due to historical and even political reasons, and where their resumption may pose complex social problems. The next preference is for a

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sympathetic or compatible use, in consonance with the original function as also the dignity of the building, with or without adaptive alterations through which historic and aesthetic values can be saved and brought up to contemporary standards.

HERITAGE/CONSERVATION ZONE

Concept

A heritage conservation area is defined as an area of special architectural, historical and cultural interest, the character and appearance of which it is desirable to preserve and enhance. These are areas which afford a cultural and traditional identity to the locality. Such areas can be large or small, whole towns, squares, groups of buildings or streets, open spaces, features of archaeological interest, sections of waterways, beaches, forests, natural water-springs, etc. The broad definition thus includes the environments of monuments and sites as a whole. It is the character of the area rather than individual buildings that are sought to be preserved or enhanced.

A heritage-conservation area is a flexible concept. Within this designated area the conservation of cultural heritage becomes an essential component of all development schemes affecting this and peripheral areas, so that these areas, while continuing to remain vibrant, maintain their visual qualities and traditional character besides promoting a sense of pride in the local residents.

By using historic buildings in a positive way, with sensitive rehabilitation, supported by grants and tax concessions, a higher quality of life should be obtainable, with the result that those living or working in a heritage/conservation area have the possibility of increased income from crafts, trade and tourism.

Management

The planning authority or state government, as the case may be, will have to enact legislation enabling it, among other things, to declare certain areas as heritage/conservation zones, care being taken that such legislation should not only *enable*, but also *require*. Emphasis, however, will be on *control* rather than *prevention*, to allow the area to remain alive and prosperous, while at the same time ensuring that the new development accords with its special architectural and visual qualities. As regards the mechanism of designating areas as heritage/conservation zones, a broad architectural, social and economic survey of the area is deemed necessary, with a view to formulating a conservation policy. Designation of a heritage/conservation area, there-

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fore, is only a preliminary action to preserving or enhancing its character and appearance. A positive scheme with a structural plan for this area has, therefore, to be formulated which will include: (*a*) general proposals in respect of development and other uses of land in that area, including measures for improvement of the physical environment and the management of traffic; and (*b*) the relationship of those proposals to general plans of development and other land-uses in the neighbourhood which may be expected to affect that area.

For purposes of carrying out the items of work envisaged for these areas the state government may be requested to set up a state-level task force with a regional (district level) areas development authority with functionaries, apart from the government (in the area of culture, urban development, town planning, tourism, etc.) consisting of persons representing the disciplines of archaeology, history and so on, and voluntary agencies.

General guidelines

State governments and local authorities should see that the siting of water-towers, electric wire posts and pylons, communications masts, large buildings, engineering works and all issues affecting the value of the heritage/conservation area are referred to the conservator-architect at an early stage of their conception for advice in order to avoid marring the heritage. The matters to be examined and kept under review in that area are: (*a*) the physical and economic characteristics; (*b*) the size, composition and distribution of the population, (*c*) civic amenities, water, sewage; etc. and (*d*) communication and transportation.

Some vital requirements following the designation of the heritage/conservation area are as follows:

(*ii*) No change of land-use or FSI/FAR will be permitted without the consent of the appropriate authority (It may be justifiable to relax control over land-use of FSI where this would enable a historic building to be given a new lease of life.)

(*iii*) There shall be a control on advertisements to ensure that advertising displays do not detract from the appearance of the area of architectural and historical interest.

(*iv*) There shall be control development* to ensure that any new de-

*Development means the carrying out on any building engineering, mining or other operation in, on, over or under land and includes:

(a) the making of any materal change in the use of any building, land or water such as lakes, riverways etc;

(b) the demolition of any building or part thereof;

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velopment accords with specific architectural and visual qualities, special regard being paid to such matters as height, skyline, external paint colour, building materials, vertical or horizontal emphasis and design, wall-window relationship, volume and dimensions, harmony and rhythm, etc.

(*v*) The landscaping of open areas, keeping in view the natural environment and common flora with a provision for the preservation and planting of trees.

The conservation of heritage areas has to be based on profoundly human needs, the need to live in surroundings that remain familiar, affording a cherished local pride, while allowing the desirable and inevitable changes for their improvement and enhancement of traditional values and amenities. Conservation, far from being synonymous with conservatism, should be viewed as an inidispensable instrument or a strategic tool to preserve old values in a policy of human change. The rehabilitation of old areas has to be conceived and carried out in such a way as to ensure that, where possible, this does not necessitate a major change in the social composition of the residents. Caution is needed for *over–development.*

The use of the term heritage is *reason*-or *purpose*-oriented answering the questions *why* and *what*, while that of conservation is *action*-oriented, answering the question *how*. At no time does conservation imply conversion of the 'living' character of the heritage to 'non-living' and eviction of the present occupants and discontinuance of the customary usage or practices of the buildings concerned. Any adaptive use of the buildings must be in consonance with their original functions, as well as their dignity.

(c) the construction of any building, road, path;
(d) the putting up of any hoardings, signboards, etc;
(e) the re-development and layout and sub-division of any land; and
(f) the provision of amenities i.e. electric/telephone infrastructure and projects for the development and preservation of a cultural property or place.

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A.G. Krishna Menon

Chanderi—Conservation of a Historic Town

Chanderi is a picturesque town in Madhya Pradesh with a population of about 20,000 inhabitants, predominantly handloom weavers. While it was once strategically located on ancient trade routes, today it is off the beaten track. It is perhaps because of this relative inaccessibility that the town has maintained its historic character to the present day.

This historic character consists of a remarkably consistent building tradition, a precursor of the later, more sophisticated, developments in Rajasthan. The predominant building material is the local buff-coloured sandstone. The cobbled streets and *chinkari* stone masonry used throughout the town are in this stone. The varied use of this stone along with the spatial pattern created by the mosaic of courtyards and *chowks* in a compact town structure creates an impression of visual cohesiveness, which is still distinctive.

But this distinctive character is now under threat of change. The construction of the nearby Rajghat Dam across the River Betwa will innundate several villages, and the resettlement of the displaced in Chanderi will substantially increase its population. Already, spontaneous development is creeping in along the fringes and changing its compact character. Besides this trend, the revival of the traditionally famous handloom industry along with general governmental initiatives, is bringing about prosperity and change. This is manifesting itself in new forms of buildings and urban patterns which have no reference to the historic character of the town. The Chanderi project has evolved in response to these trends.

This essay sets out to document the experience. It is recapitulated under three broad ideological statements which guided the rationale of conservation. These were:

A. Conservation should be development-oriented.

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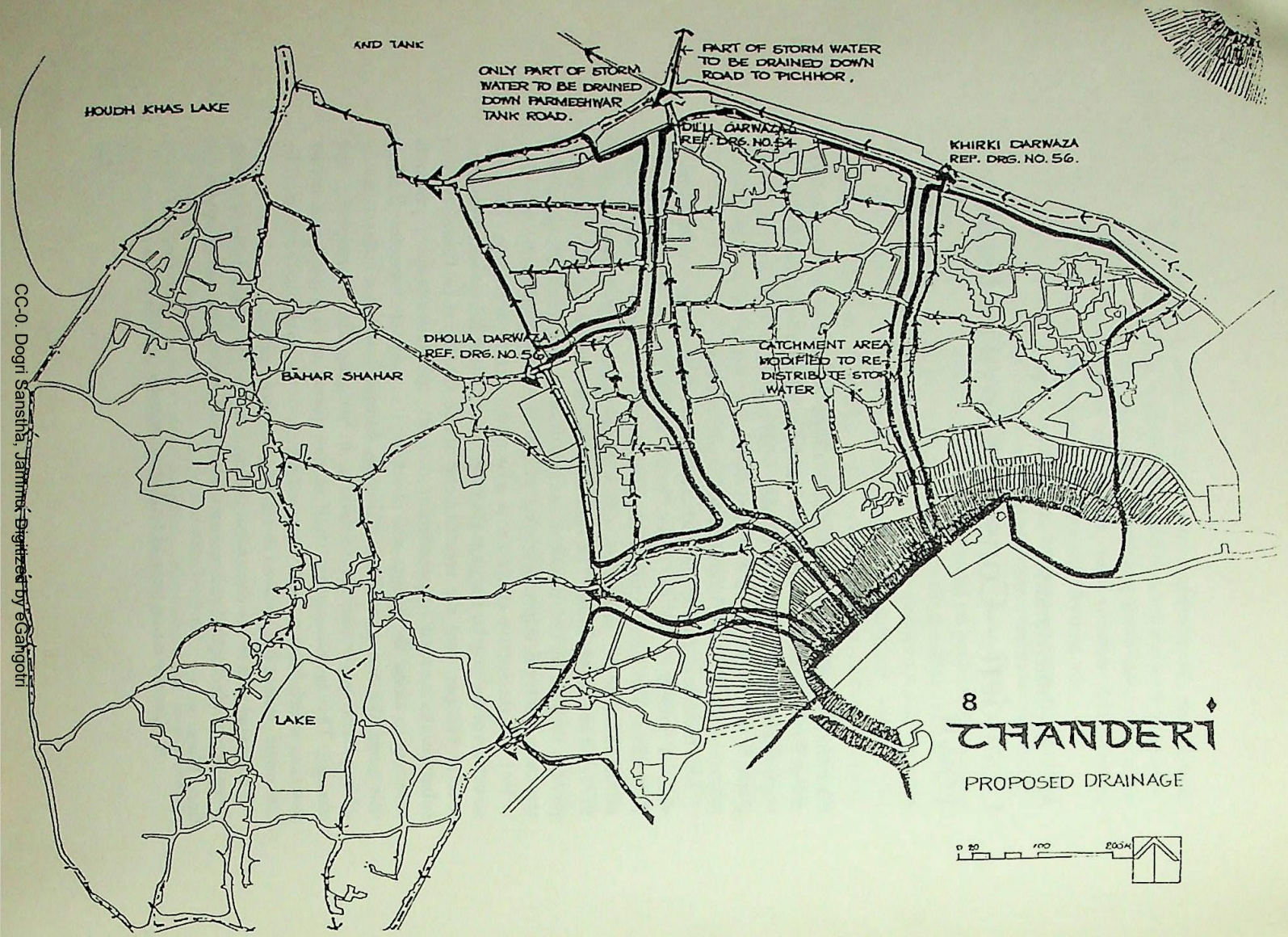
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HOUDH KHAS LAKE
ONLY PART OF STORM WATER TO BE DRAINED DOWN PARMESHWAR TANK ROAD.
PART OF STORM WATER TO BE DRAINED DOWN ROAD TO PICHHOR.
DILLI DARWAZA REF. DRG. NO. 54
KHIRKI DARWAZA REP. DRG. NO. 56.
DHOLIA DARWAZA REF. DRG. NO. 56
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CATCHMENT AREA MODIFIED TO RE-DISTRIBUTE STORM WATER
LAKE
8
CHANDERI
PROPOSED DRAINAGE
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B. It should reduce dependence on materials, skills and technology generated from outside the area.
C. The process of implementation is more important than the plan document.

This study began in June 1985 and was completed by December of the same year. It involved about 50 man-months of work by a team of architects, urban designers, landscape architects and an architect-archaeologist. In May 1987 sanction was accorded to restore certain monuments and induct a representative of INTACH into the Special Area Development Authority, the statutory authority that guides the development of Chanderi. Work has since been in progress and is being monitored monthly.

A. DEVELOPMENT-ORIENTED CONSERVATION

The first work undertaken at Chanderi—even as the planning study commenced—was to improve the supply of water and repair the roads and drains. These were obviously urgent problems, and the objective was to gain citizens' approval for the conservation programme. These works did not require detailed studies or preparation and were dove-tailed into the long-term proposals.

Improving roads and drains

Traditionally, cobblestones were used to surface the roads, but the citizens were unanimously opposed to them and preferred the use of flagstones instead. It was therefore, decided to restrict the use of cobblestones to the area around historic monuments only. Work was taken up in a phased manner, and most of the major roads have now been completed.

The town has an open drainage system along the sides of the roads. It was noted that the drains along certain streets were overflowing. A study of the drainage pattern and the catchment area of the drains revealed the possibility of a simple realignment of these catchment areas to redress the situation. It is proposed to redirect the storm water to the natural *baodis* or ponds to maximise the use of water.

Improving the water supply

The immediate solution to the water problem was to construct about 30 hand-pumps, which proved very useful during the following dry season. On a long-term basis, the study identified the need to restore the natural water cycle of the region. Detailed hydrological studies could not be undertaken, but a common-sense approach was relied upon. A programme of social

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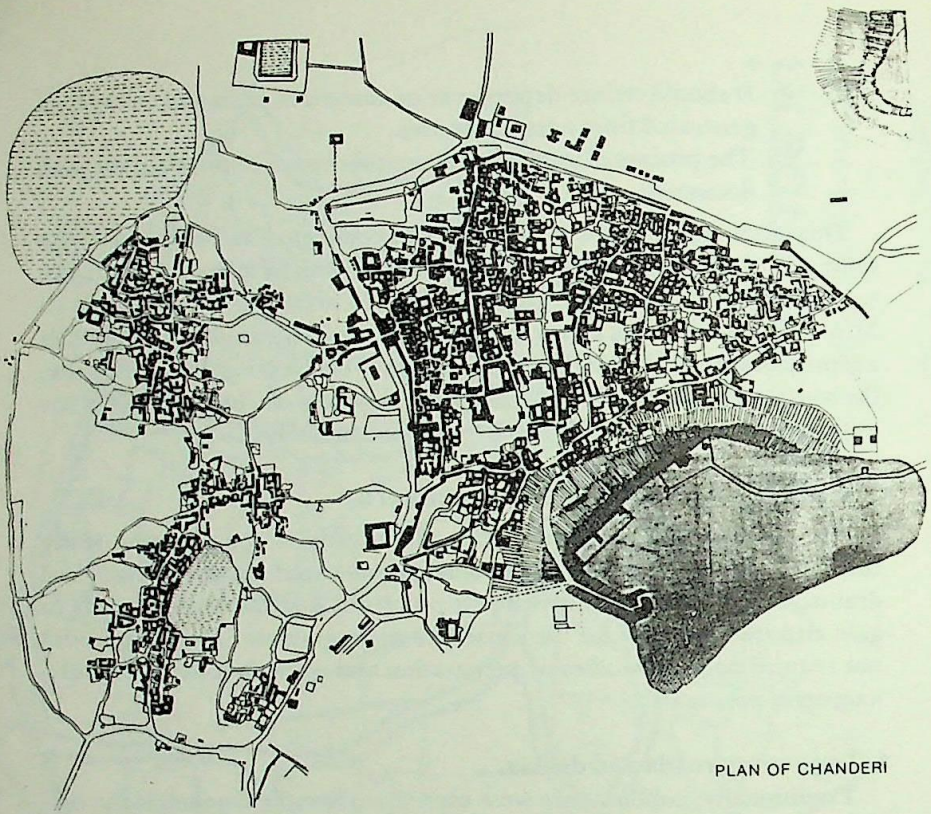
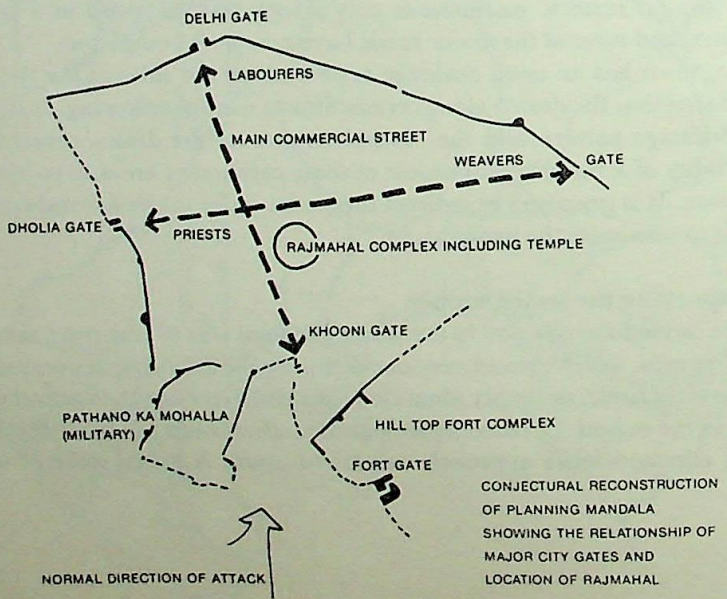


PLAN OF CHANDERI



CONJECTURAL RECONSTRUCTION OF PLANNING MANDALA SHOWING THE RELATIONSHIP OF MAJOR CITY GATES AND LOCATION OF RAJMAHAL

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forestry on public land to trap the monsoon water and recharge the acquifers is now being implemented by the state forest department. The development of social forestry would also mitigate the alarming depletion of fuel-wood and cattle fodder in the vicinity.

Reuse of baodis

The town is dotted with *baodis* which remain the main source of water for the inhabitants of Chanderi. These tanks need to be improved and made more convenient for use along with the larger engineering projects being considered by the government. To demonstrate the efficacy of these traditional water supply systems, the desilting and reuse of Chakla *baodi* and improvements to the Sani Temple tank are now in progress. A formal garden is also proposed around Chakla *baodi*, as a public amenity.

The development plan

The State Department of Town and Country Planning has formulated a Development Plan for Chanderi upto the year 2001, which has considered the needs of conservation to a large extent. The work-study for the plan was based on an environmental study of the area to establish the intrinsic quality of the land to sustain various kinds of development and land uses. The value of an enlightened State Planning Organisation and the formulation of a 'sympathetic' plan document cannot be over-emphasised. The purpose of conservation studies and dialogues with officials and concerned citizenry is to achieve this important end.

Conservation within the existing legal framework

At Chanderi it was recognised that the Development Plan provided the key to the conservation of the character of the town. In the process of dialogue with the state authorities, five important elements were introduced into the Development Plan:

a. The proposed new development beyond the city wall was to be integrally linked with the old town by extending the main market street. In this way the old and the new would not be separate entities like other Indian towns, and the benefits accruing to one would be shared by the other. It is the neglect of the old in favour of the new that often causes the deterioration of our historic towns.

b. The new development was to have the same compact, mixed land-use pattern. A symbolic 'gate' linking the old and new developments has been proposed. The main thoroughfare

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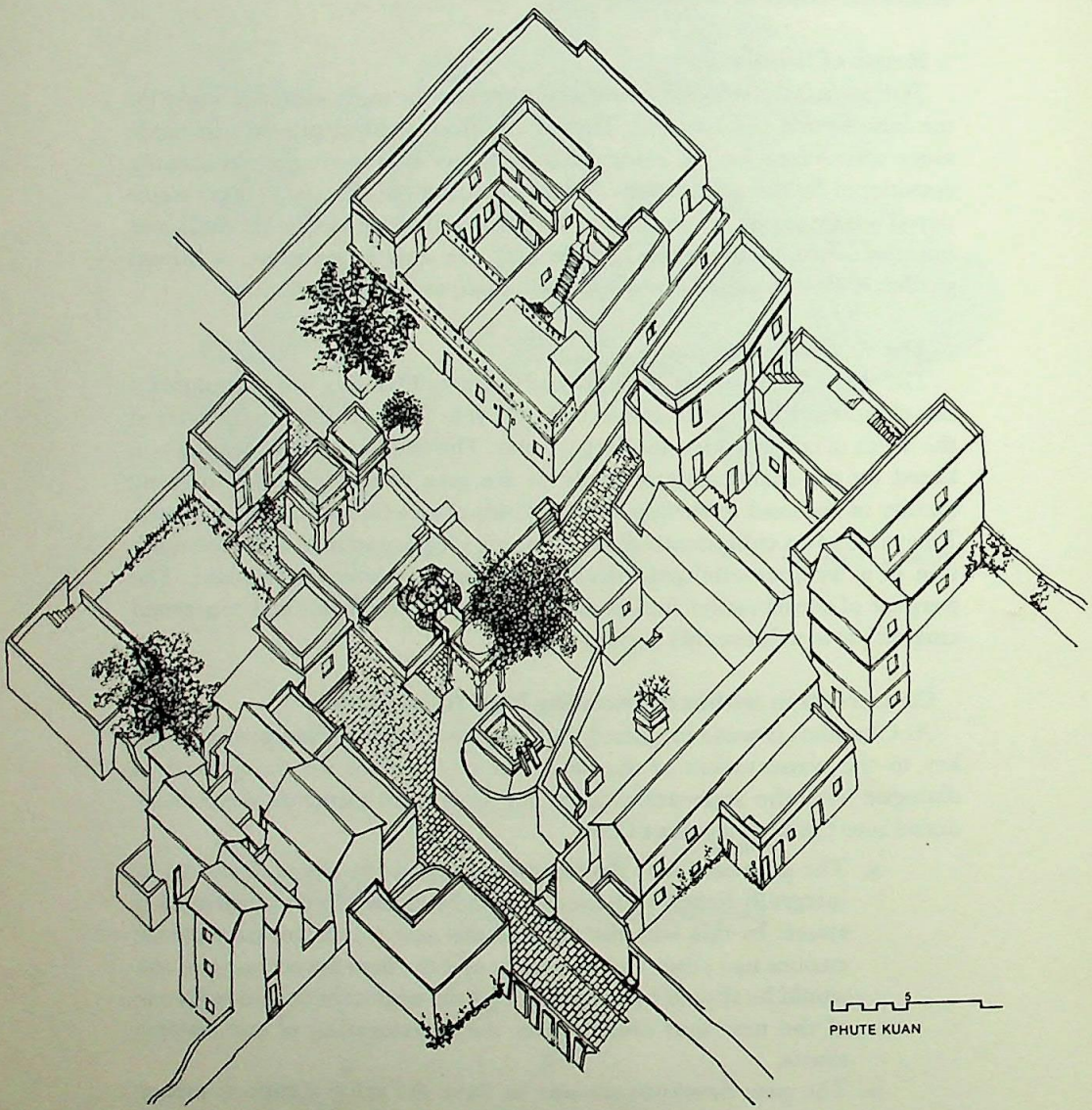

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through the new development has been realigned to visually link with the fort structures on the hilltop. Identity and imageability are important elements establishing the character of the town.

c. It was proposed to restore and protect the town wall and some important monuments to improve the imageability of the old town.

d. It was proposed to treat the old town as a 'Special Area' under the existing provisions of the Town and Country Planning Act. This would ensure the formulation of special bye-laws for the protection and development of the Heritage Zone.

e. Model bye-laws based on the critical modification of the existing bye-laws have been framed for application to the 'Special Area' of Chanderi. These are under consideration by the government.

These points emerged from the conservation study referred to earlier. It had initially set out to establish the criteria for protection. The objective was to identify and list the variety of elements that comprised the historic character of the town, the better to grade them for prioritisation and protection. However, it was soon apparent that in towns like Chanderi, traditions are still alive, and given an opportunity, they can renew themselves and grow organically. Thereafter, the emphasis shifted to understanding the *means* rather than the *ends* of conservation. Thus, the several projects that are routinely undertaken and whose influence impinges on the man-made environment, all have important bearings on the objectives of conservation. Some of the projects considered in this light are discussed below.

Development projects

When the conservation study was initiated, there were already proposals to build a new bus stand and tehsil building. The respective architects were briefed to ensure that these new buildings were designed in the context of Chanderi's historic character.

New housing colonies are being designed in conformity with the existing character of the old town. Here too, an attempt has been made to strengthen traditional practices so that the existing town could renew itself as a natural process of repair and maintenance. Some of the key features of this scheme are:

(*i*) The layout is derived from an understanding of the historic characteristic of the hierarchical spatial relationship between courtyards, chowks and open public spaces.

(*ii*) The new layout will be fully serviced by using an integrated low-cost, non-conventional sewage treatment system.

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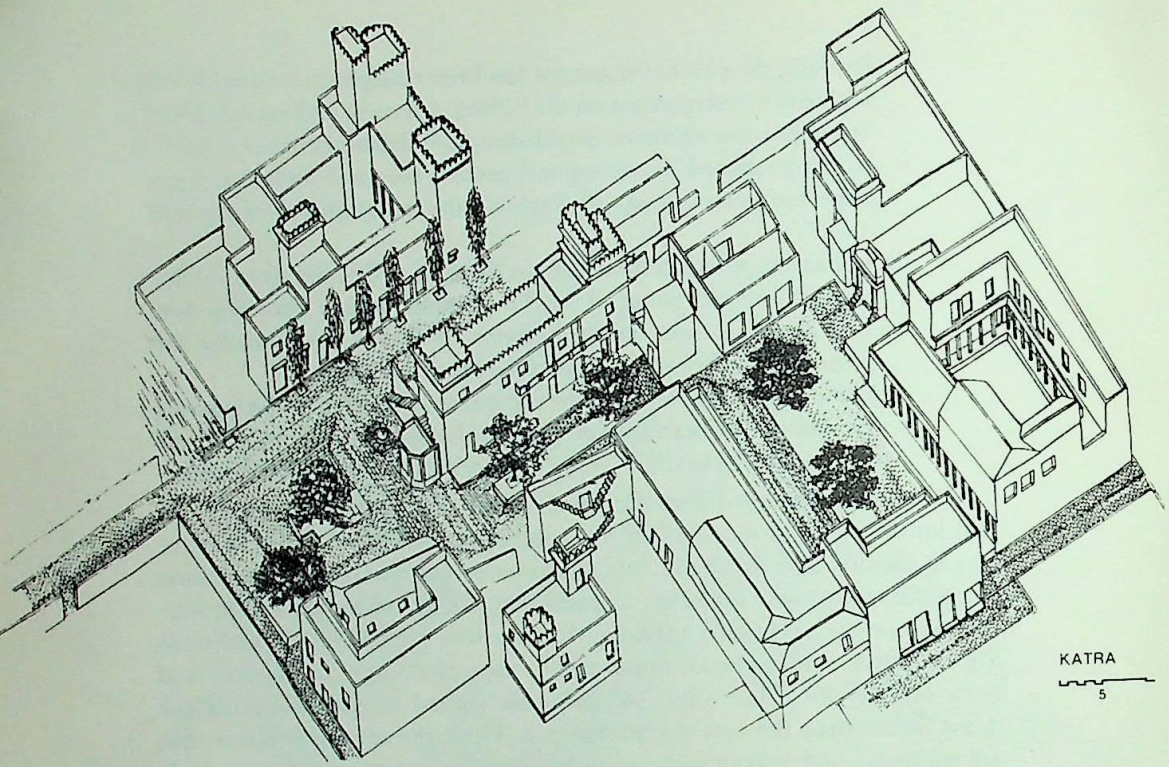

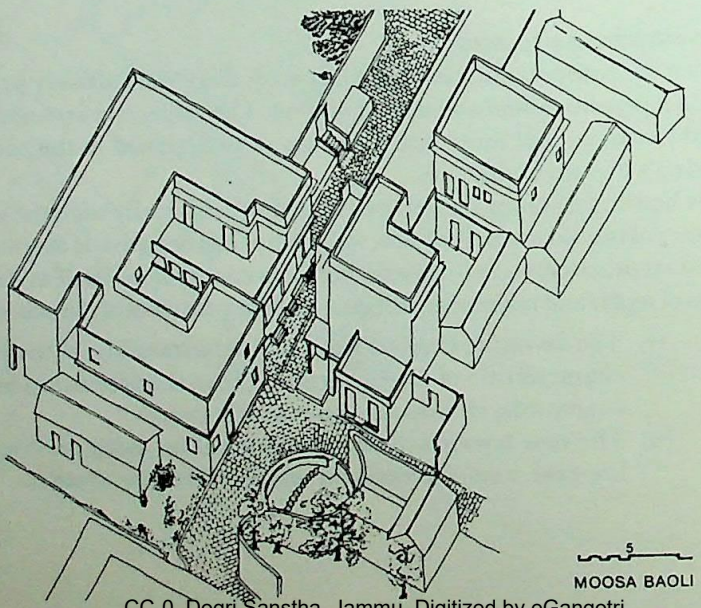

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(*iii*) The 'minimum' development would ensure elevation control, and houses could be further developed on the basis of individual needs. Sufficient open space is being provided for expansion and to keep cattle. The present density of about 50 units per hectare could increase in time to the equivalent of 150 units per hectare. Infilling is the natural process of growth in traditional towns.

(*iv*) Mixed land-use has been proposed.

(*v*) Mason-builders are being trained to undertake the construction of individual houses in accordance with the design parameters. Boundary conditions for negotiation between the mason-builder and the owner of the house are established so that he can exercise one of several options through dialoguing directly with the mason-builder.

(*vi*) Local building materials like stone slabs and beams, *chinkari* stone for walls, lime, typical stone door and window frames, will be made available at competitive rates so that they are viable options to cement, steel and bricks.

(*vii*) Funds will be disbursed to the mason-builders on the approval of the beneficiary to ensure individual satisfaction.

The project is expected to be financed by HUDCO who are interested in its replicability in other parts of the country.

Designs are being made for a new bank building, market complex and municipal offices. This will provide the opportunity to strengthen the commercial link between the old and new developments and integrate it with some monuments in the vicinity by means of a pedestrianised plaza or *chowk*.

A study is being conducted by the public health department to rationalise the water-supply system to meet the long-term needs of the town.

Restoration and re-use of historic buildings

The Rajmahal lies at the symbolic centre of the town. In ruins now, it is nevertheless recognised to still have potential for restoration and re-use for an appropriate town level activity. It was decided to undertake its restoration and re-establish the importance of the symbolic centre of the town, thereby demonstrating the aesthetic and functional value of historic buildings.

The restoration work at Rajmahal and Hathsal has realised several benefits. It is helping to retrain masons who were giving up their craft skills as they were being marginalised by the growing industrial economy. These masons will now be available to participate in the housing project and generate new opportunities to encourage traditional building practices.

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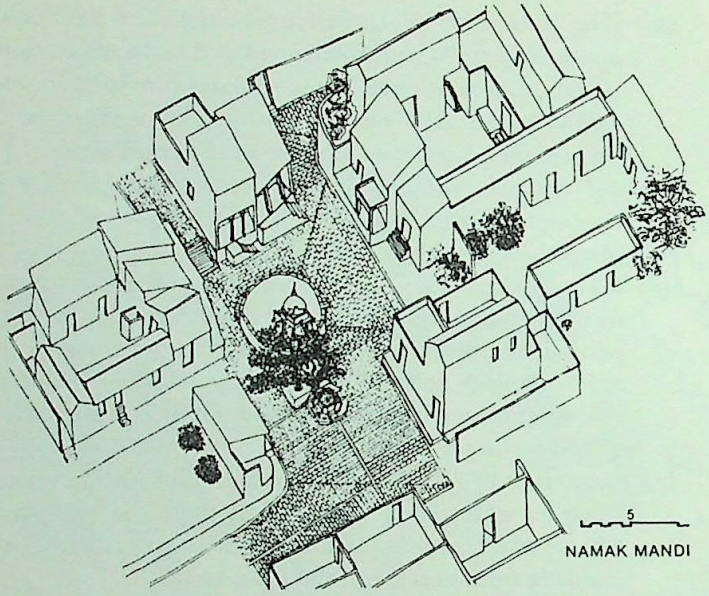

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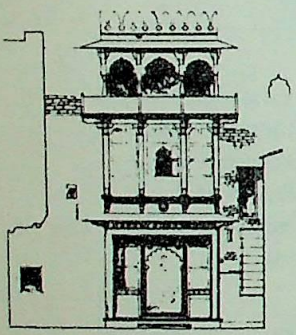
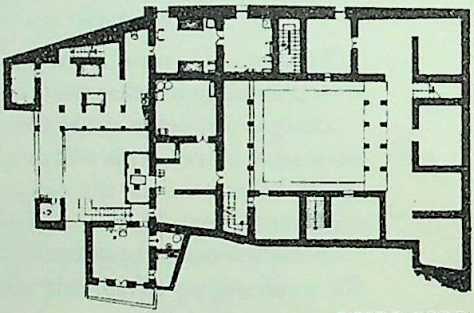
NAMAK MANDI



35°

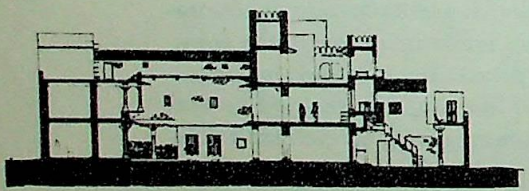
ELEVATION

10



FIRST FLOOR PLAN

10



SECTION BB

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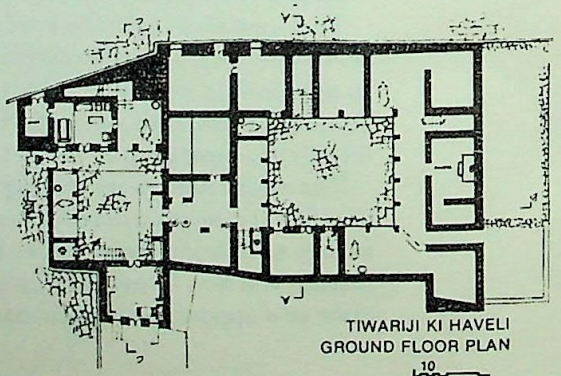

TIWARIJI KI HAVELI

GROUND FLOOR PLAN

10

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The restoration work will also open up access to traditional building materials and technology. If one is able to create an economic need for these materials and technology, it is clear that the tradition will survive and serve a useful purpose. This will ensure the continuous conservation of the historic man-made heritage by integrating it with the formal development process.

The project is, *inter alia*, providing valuable experience in the problems of the restoration and reuse of buildings. Indigenous standards of practice are being explored to establish empirical benchmarks which differ from those established by the Archaeological Survey of India and in the west.

B. REDUCING DEPENDENCE

Regional traditions of building developed largely due to their relative insularity. The trend in the modern industrial economy is towards homogenisation and universalisation. Economies of scale are sought over small, independent models of development. Under the circumstances, the role of conservation needs to be clearly articulated. It could otherwise be easily equated with conservatism. In conditions of scarce resources however, it offers an alternative and viable model of development by strengthening the existing infrastructure and building upon *assimilated options* to improve the quality of life. In ecological terms, the conservation based approach to development increases diversity and heterogeneity in the economic and cultural systems, while seeking a sustainable growth model.

At Chanderi, this has led to the formulation of the strategy to develop and encourage traditional building materials and technology. This alone will ensure the long-term, sustainable conservation of the historic character of the town. With the abundance of local building materials and the potential to develop appropriate skills, it is clearly unnecessary then to depend upon the externally manipulated control of cement, steel or bricks which, in turn, determines the cost of construction. Construction costs at Chanderi, using traditional materials and skills, are less than half the standard PWD norms.

Another important aspect of this approach is that conservation becomes need-based rather than based on the imperatives of elitist nostalgia. This is certainly the only sane and economically viable approach to the conservation of our over 3,000 historic places.

Experience at Chanderi has shown that this is easier said than accomplished. Genuine conflicts have arisen over quarrying in forest land to supply the local material we seek to use. Again, it is inevitable that people generally aspire to 'escape' from the very past which we are attemting to conserve. The direction taken at Chanderi was to offer economically viable

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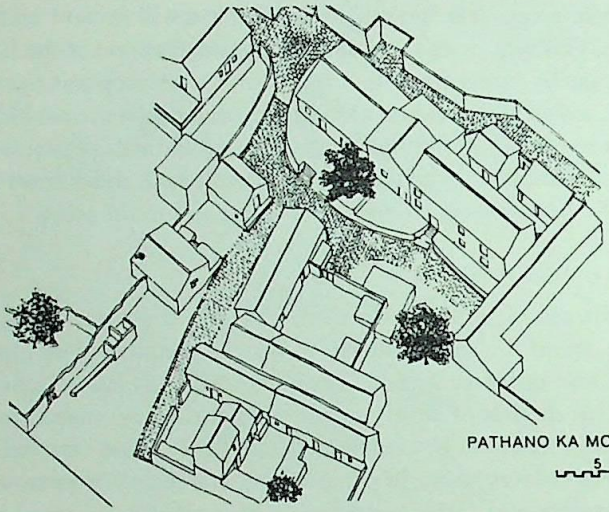
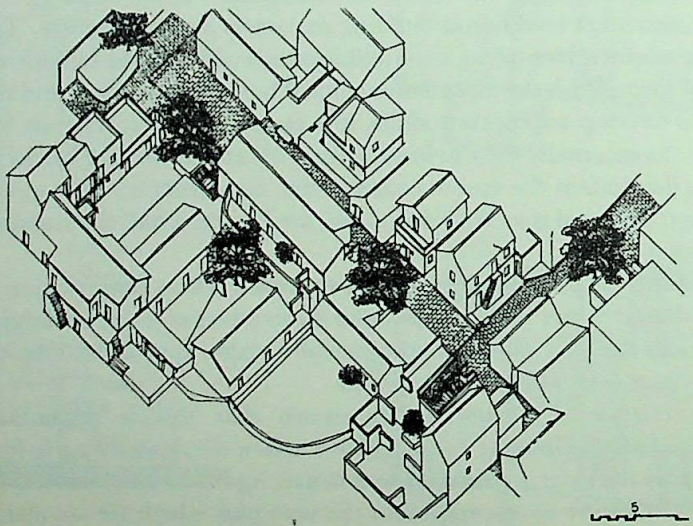


PATHANO KA MOHALLA

5



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MOHALLA MURLI DHAR MANDIR

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alternatives and to let the people decide on the direction they wish to take.

C. PROCESS OF IMPLEMENTATION

In the final analysis, it is the people and the ongoing stream of operational decisions that they make in the context of their concerns or responsibilities, that emerge as crucial to the future of the historic town. Such towns will survive in one form or another, but the objective of our intervention is to ensure that the next generation exercises, to a substantial extent, the same options as we do today. In India, unlike the west, the historic town cannot be equated with just the exemplary monument or groups of monuments, though it may contain them at its core. Monuments can be treated like museums if they are primarily of spectator interest, but if they have participant interest, as is often the case in historic towns, then the museum approach is inappropriate and perhaps inimical to the conservation of the cultural heritage.

The process of implementation at Chanderi could be seen as comprising three simultaneous activities. First, involved awareness, second, education, and third, participation in the decision-making process.

Generating awareness

There are several ways to generate awareness amongst the people for an appreciation of their cultural heritage and the need to conserve it. At Chanderi a significant contribution was made by the political leadership who patiently nurtured the project through periodic meetings with local citizenry before formally commissioning the conservation study.

An equally important contribution was made through the re-development and revival of the handloom industry by State and Central Government agencies. This preceded work on the conservation of the town, so that, when it was finally mooted, its need was accepted more readily.

Awareness is also necessary amongst professionals. It is often assumed that the professional architect or planner is in the vanguard of the awareness movement and the instigator of the conservation programme. At Chanderi it was noticed that while the professional architect and planner was present, the initiative clearly derived from an enlightened political leadership. What needs to be examined is whether this was not fortuitous, in this case.

Education

Education is accomplished through undertaking a comprehensive study and assimilating its findings. The facts of the case must be fully explicated

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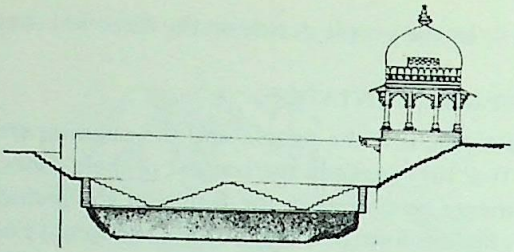
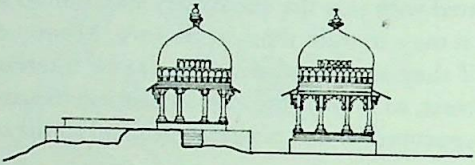




CHAKLA BAOLI
SECTIONAL ELEVATIONS

PROPOSAL FOR A GARDEN AROUND CHAKLA BAOLI BASED ON THE CHAR BAGH CONCEPT

DESIGN PRINCIPLES

charbagh system of garden planning

adapted to suit present day needs of local population

drainage incorporated in design

SELECTION OF SPECIES

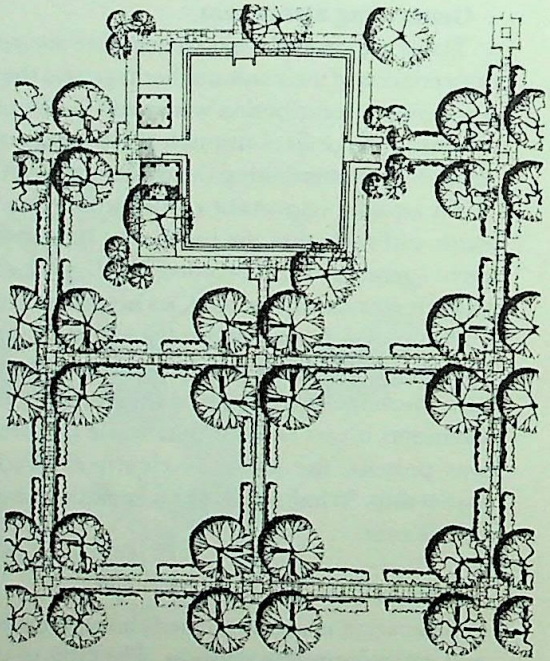
local species

historical context: species common in medieval gardens

shade giving: combination of deciduous and evergreen

visual aspects; ornamental foliage

low maintenance: not eaten by cattle and no pruning necessary



CHAKLA BAOLI PLAN

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for informed decision-making, and then be disseminated widely.

At Chanderi two exhibitions of the study were held where citizenry was exposed to the findings and clarifications furnished to their queries. One exhibition was especially set up at Gwalior for the political and administrative authorities who could not reach Chanderi. The exhibitions coincided with the publication of the Draft Development Plan for Chanderi and elicited several objections and comments which were formally studied and considered. Because the two were held in tandem, there was ample opportunity to coordinate the development plan and the conservation proposals so that the two were at least not at cross-purposes.

Wide publication of the study also helps to educate professional architects and planners and acquaints them with emerging issues that they may not have access to in their routine practice.

An interesting aspect of the Chanderi study was the conscious involvement of the School of Planning and Architecture, New Delhi, in it. In this manner several teachers and students had first-hand experience of the problems at Chanderi. The outcome of this interaction has been the assimilation of the Chanderi experience into the curriculum of the Department of Conservation Studies at the School and in forming the basis of several student dissertations and theses.

Participation in the decision-making process

At Chanderi, INTACH was inducted into the Special Area Development Authority. The Authority is a statutory body controlling and co-ordinating the development of Chanderi. Meetings are held regularly and attended by INTACH so that the 'ongoing stream of operational decisions' are considered from the conservation perspective.

At another level, INTACH is undertaking the design and implementation of critical projects such as the restoration of monuments, and the design of new housing and commercial areas, amongst others.

What one has learnt from this experience is that in a pluralistic society such as exists at Chanderi, 'the right course of action is always a matter of choice, never of fact'. The role of INTACH has been seen as assisting the making of the choices.

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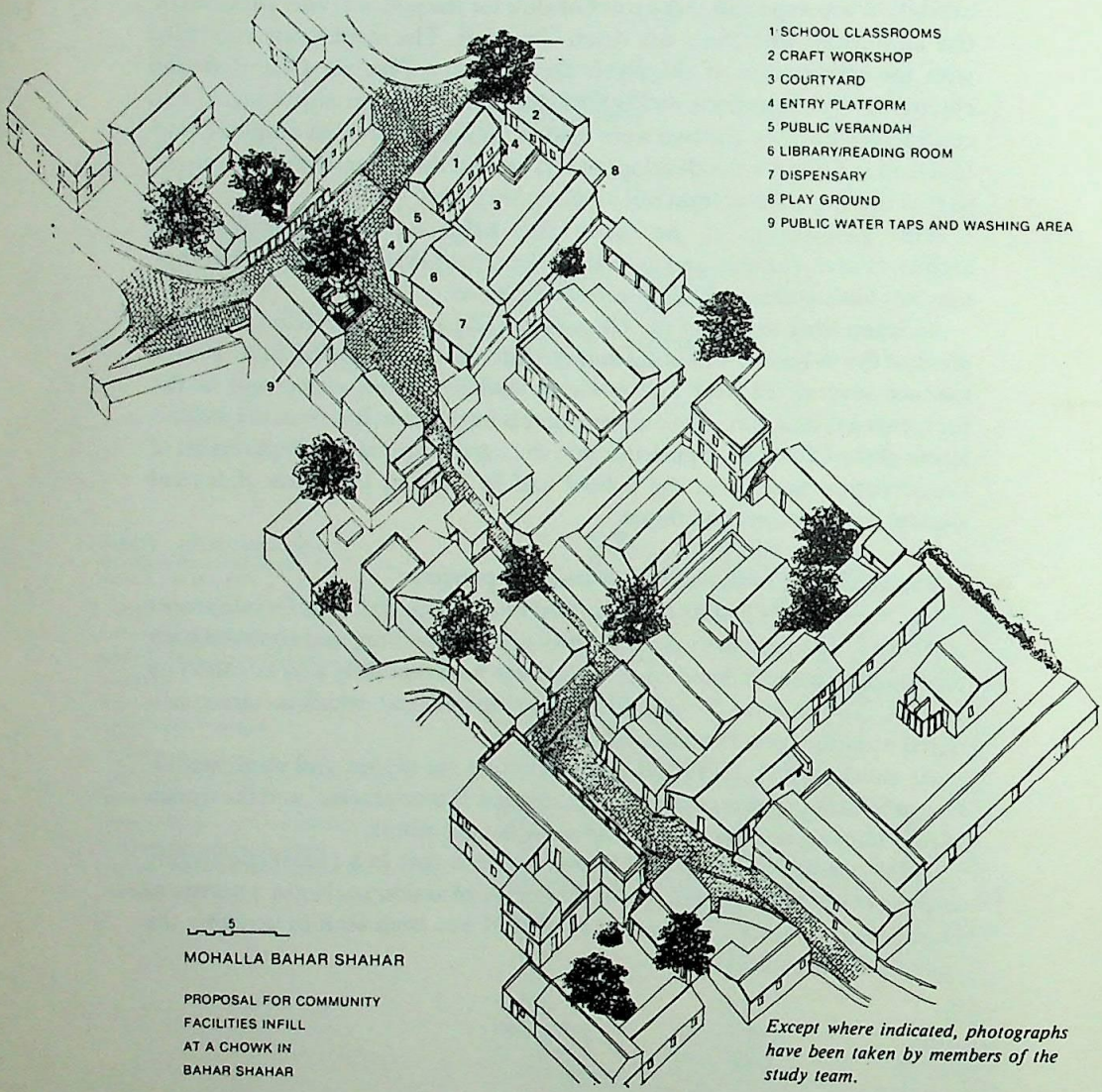

MOHALLA BAHAR SHAHAR

PROPOSAL FOR COMMUNITY FACILITIES INFILL AT A CHOWK IN BAHAR SHAHAR

Except where indicated, photographs have been taken by members of the study team.

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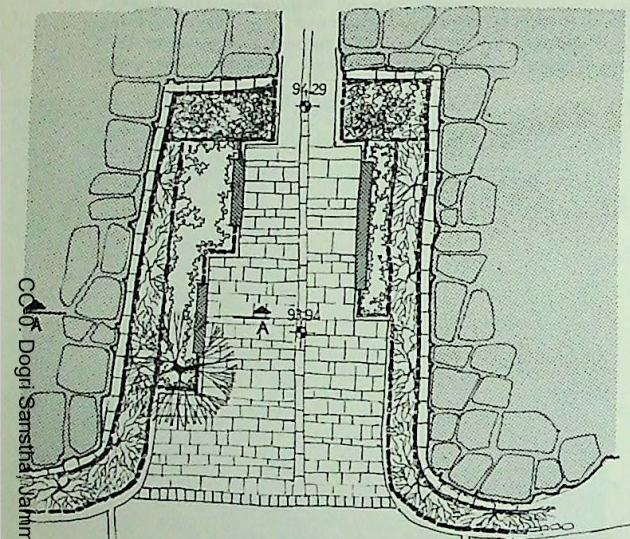

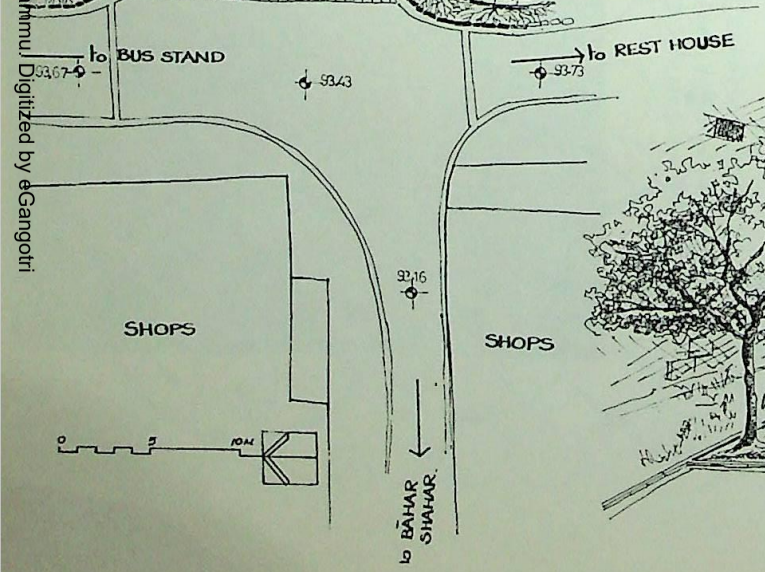

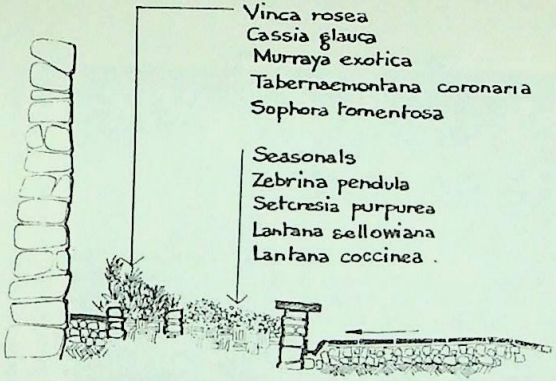

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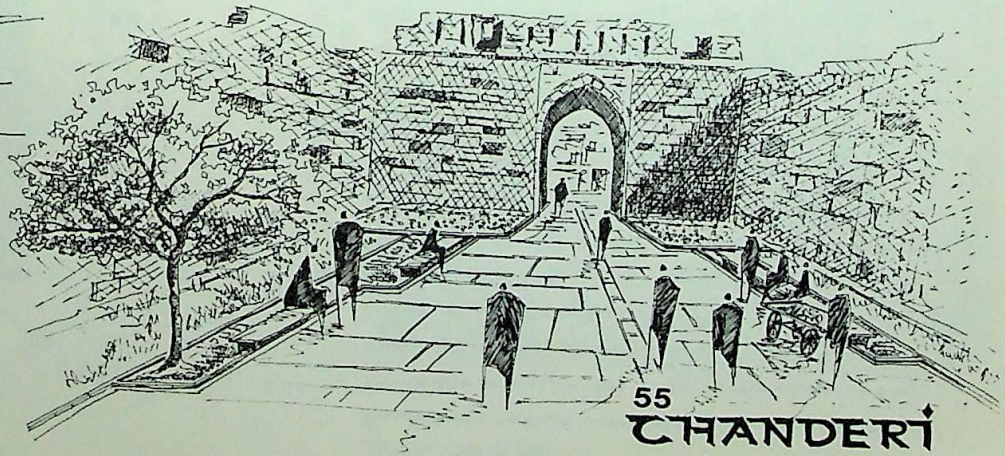

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CHANDERI

DHOLIA DARWAZA

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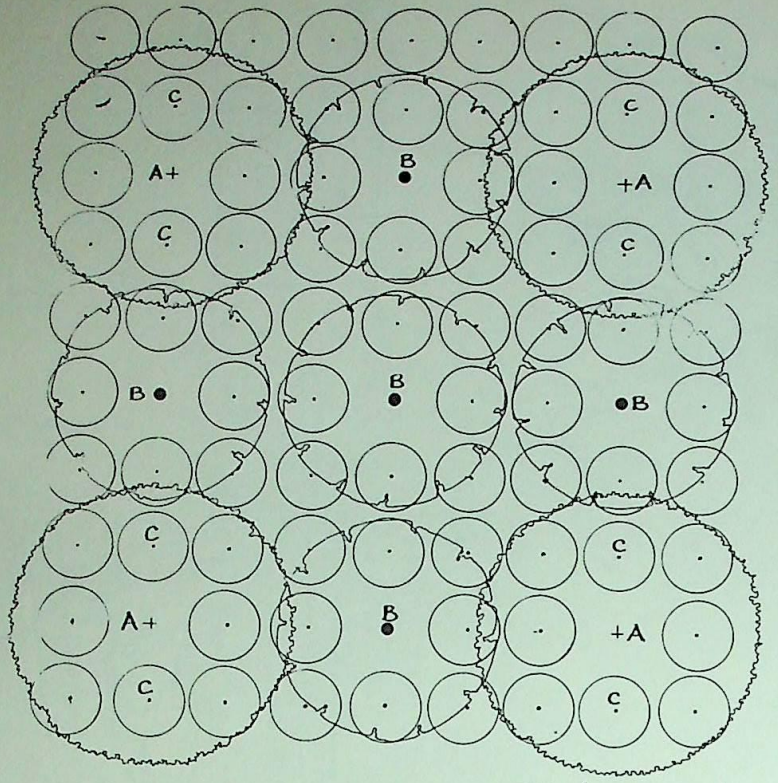

	TREES/hect.	SPACING
A – Main tree species of longer rotation (+60yrs)	69	10-12 M.
B – Middle storey tree crop of med. rotation (30-40yrs)	207	5-6 M.
C – Short rotation tree crop (5-10yrs)	2224	2 M

Such an intensive planting will ensure max. utilization of solar energy & soil nutrients from various depths. As far as possible 2-3 leguminous tree species like Leucaena, Albizzia & Prosopis should be there to ensure self-manuring of the otherwise impoverished soil.

A – Yield edible fruits, seeds, fodder leaves, bark, small timber etc.

Azadirachta indica (NEEM) Mangifera indica (MANGO)
Terminalia arjuna (ARJUN) Eugenia jambolana (JAMUN)
Mimusops hexandra (KHIRNI) Albizzia lebbek (SIRIS)
Tamarindus indica (IMLI) Ailanthus excelsa (ARRU)

B – Yield fuelwood, seeds, fruits etc.

Pongamia pinnata (KANJI) Emblica officinalis (AONLA)
Dalbergia sissoo (SISSOO) Bauhinia sp. (KACHNAR)
Hardwickia binata Melia azaderach (BAKAIN)

C – Yield fuelwood & leaf fodder mainly.

Zizyphus jujuba (BER) Anona squamosa (SITA PHAL)
Leucaena leucocephala (SU-BABUL) Acacia sp.
Butea monosperma (DHAK) Anogeissus latifolia (BAKLI)
Prosopis chilensis (VILAYATI BABUL)

The tree species of shorter rotation shall be gradually removed, as the main species of longer rotation & medium rotation grow higher & higher. This will also ensure availability of firewood, poles, small timber almost continuously from an early age of 5 yrs.

Due to dense sowing trees will require thinning in the very first yr. It will thus be possible to have some type of fuelwood in the very first yr. from such material.

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CHANDERI

SOCIAL FORESTRY planting plan.

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Chanderi : The view of the town from the hill-top. The ruined Rajmahal can be seen in the centre. Evidences of ruined structures and baodis are found upto the foot of the distant hills.

The City Wall : A substantial part of the city fortification still exists, but these are being encroached upon and vandalised due to neglect and indifference of the authorities. The hill-top fort overlooking the town can be seen in the background.

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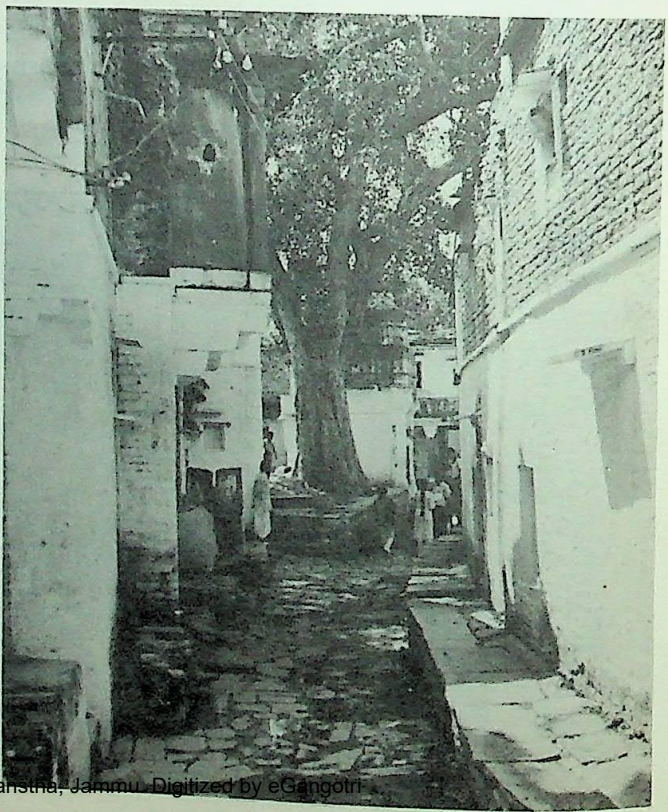
Moosa baodi : One of the several baodis in Chanderi which is still used by the inhabitants.



Streets : The streets before repavement. There were no separate drains.

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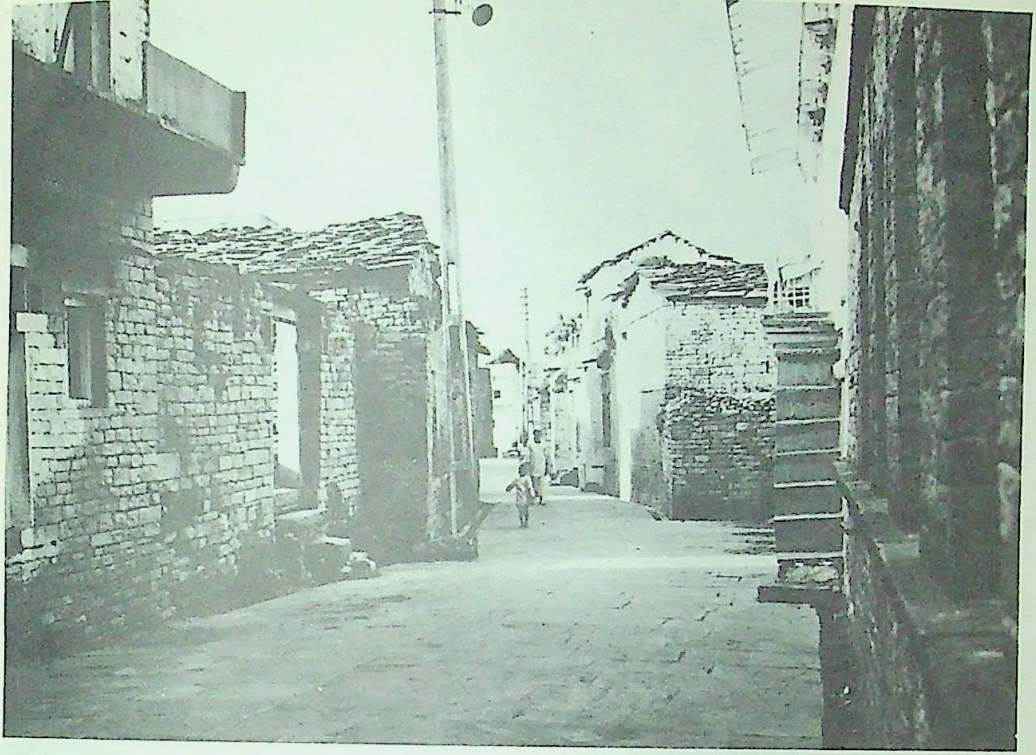
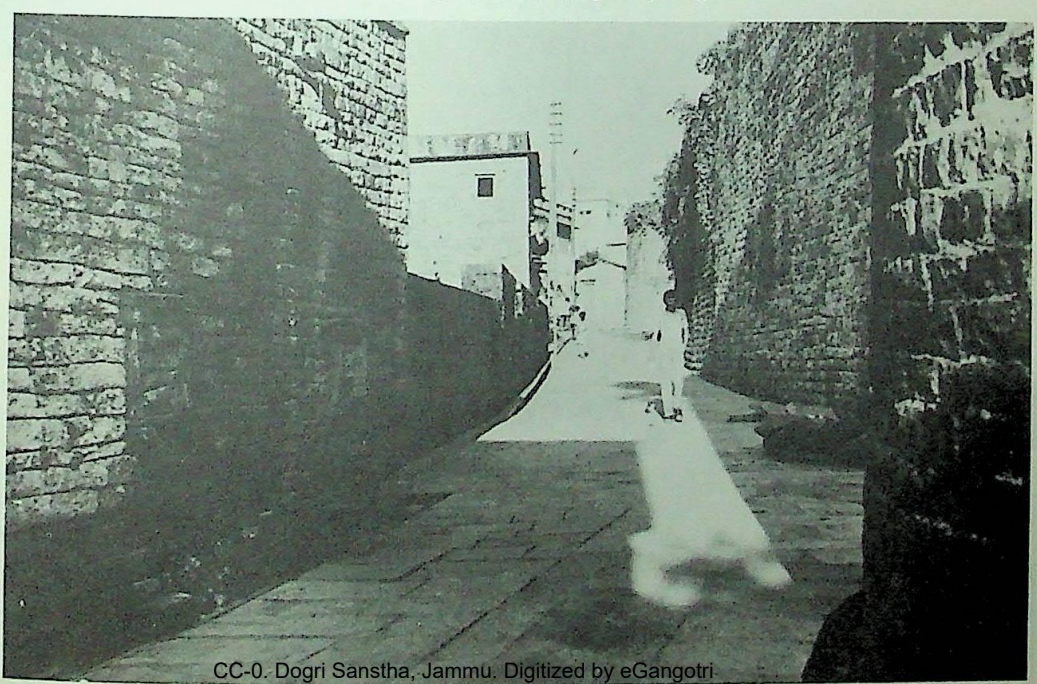


Streets : One of the repaved streets with drains along the side.

Streets : Another repaved street with side drains. Historically these streets were cobbled like the walls, but the citizens indicated a strong preference for flagstone paving.



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Chakla boadi : One of the historic monuments being taken up for restoration.

Rajmahal : The historic building before the start of restoration. Work is now in progress and the renovated building will generate about 1500 square meters of usable space. The citizens would like to use this for a textile-cum-city museum.

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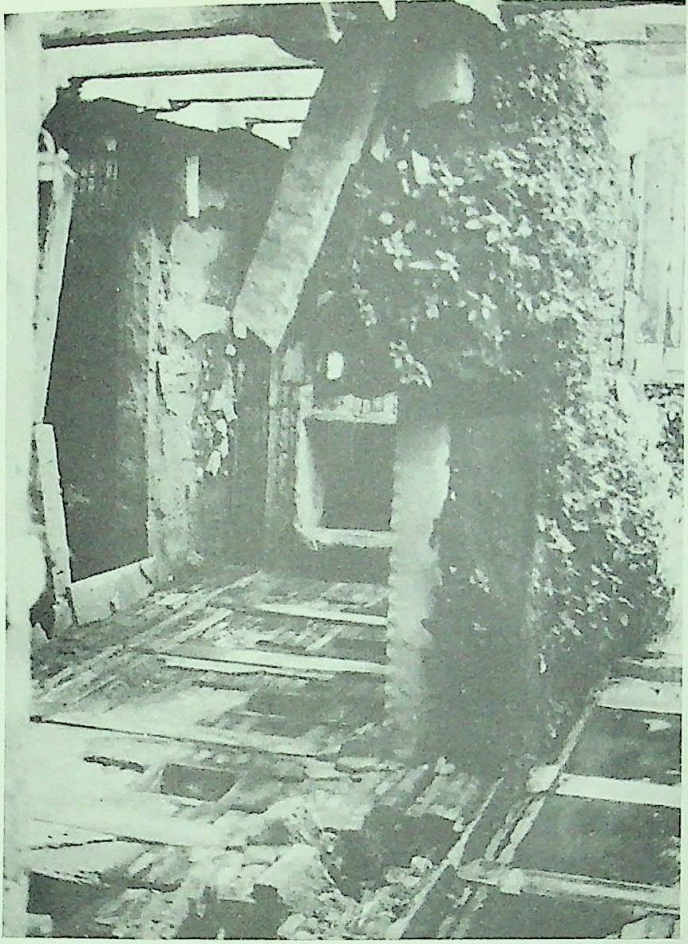
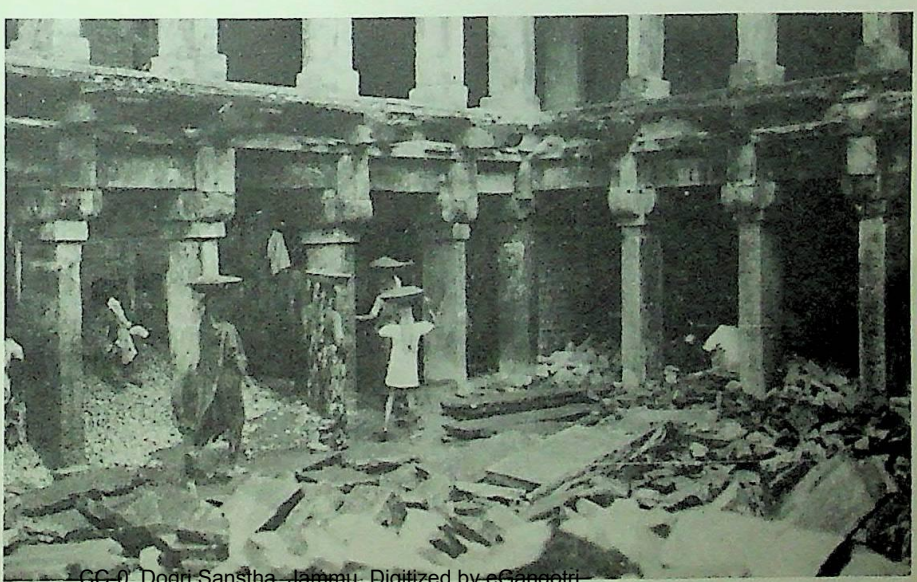


Rajmahal : Condition of the building before restoration.

Rajmahal : Restoration work in progress. One can clearly see the framed structural system.



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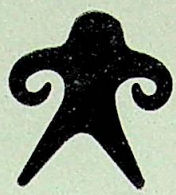

INTACH

The Indian National Trust for Art and Cultural Heritage is a wholly autonomous body, set up for the conservation of our natural and cultural heritage. The society aims, with the active participation of its members, to create an awareness among the public for the preservation of this heritage, by acting as a pressure group when any part of it is threatened by damage or destruction arising either out of private acts or public policy.

INTACH will undertake pilot conservation projects; promote the preservation of traditional arts and crafts; organise and facilitate workshops, study courses, conferences and lectures; and undertake the publication of a journal, books, pamphlets, newsletters, and so on, from time to time in any area relating to conservation

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